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Transcript

Newsletter of the Orange County Public Law Library

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ANNUAL PAYMENT NOW REQUIRED TO BORROW MATERIALS


by Maryruth Storer, Director

Patrons have been able to borrow materials from the Orange County Public Law Library since 1974 by complying with the Borrowing Rules and providing a one-time deposit (currently \$100.00). You may not know that most California county law libraries do not permit circulation of materials, and in those libraries a patron must spend hours at the library to read a book or spend money to photocopy relevant pages. It is a desirable convenience for patrons to be able to borrow a book, but allowing books to circulate increases operating costs: more books must be purchased and staff time is spent administering the circulation operation.

The primary source for funding California's county law libraries is a portion of the civil filing fee. In recent years, all county law libraries have experienced a significant decline in income, as there are fewer numbers of paid filings. Here in Orange County, we had a budget deficit in FY03-04 and also have a deficit this current year. State statutes govern county law libraries, and Business & Professions Code §6360 does allow charging fees or dues for removal of books or other materials from the Library. With our deficit situation, we determined that it is necessary to implement an annual borrowing charge. A similar charge has previously been implemented in Los Angeles, San Diego and Sonoma counties.

Effective January 1, 2005, patrons wanting to borrow library materials must pay a \$50 annual charge. The Law Library Board of Trustees approved this change on October 27, 2004, after the Board of Supervisors approved charging the fee to attorneys resident in the county on October 19, as required by Business & Professions Code §6360. Under this statute, judges and county officials are exempt from the borrowing charge.

The schedule of charges requires all other borrowers to pay. To be fair, we are requiring that law firms pay based on the number of attorneys in the Orange County office location (it wouldn't be fair if a large firm paid the borrowing charge for only a single attorney and then had that individual check out items for other attorneys in the firm!), but we also recognize that larger firms are less likely to need county law library materials because firms have their own libraries, so we are discounting the fee for larger firms. We will also discount the charge for an account opened in the second half of the calendar year.

We are planning to implement additional benefits for borrowers, such as permitting remote access to several of our databases, e.g., LLMCDigital. Library staff will invoice existing borrowers before the end of 2004. Please contact me if you have any questions about our new charge. 

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Double Fold: Libraries and the Assault on Paper:

A Book Review

by Karen Wood, Government Documents Assistant

What should libraries do with old books and newspapers that are falling apart? Should they be microfilmed? Discarded? Especially in light of continuing space problems at libraries, should these be kept indefinitely? Nicholson Baker in "Double Fold: Libraries and the Assault on Paper" (GEN1 Z695.655 .B35 2001) tackles these issues in a very passionate defense of keeping newspapers and books in their original formats. He has been described as a library activist, the Michael Moore in his field, as he rails at the Library of Congress, the National Endowment for the Humanities, and the microform lobbyists who set about creating hysteria that "something must be done" to prevent books from "crumbling into dust," and thus losing our national heritage. He has even cashed in his retirement account to purchase 20 tons of one important newspaper archive.

This book begins by describing the philosophy of "destroying to preserve" that, thanks in part to Library of Congress leadership, led to libraries pulling apart bound volumes of newspapers in order to begin microfilming them on a massive scale. The books had to be cut so that the pages could lie flat on the scanner's glass—a process known as "guillotining". Most of the originals were then thrown out. There were many problems with this program: library patrons and researchers don't like to use microfilm readers; the microfilm was fading; it didn't do justice to the color printing and halftone photographs; and most importantly, the filmed replacements had gaps. He explains that when newspapers have several editions in one day, for example, not all of the issues were being microfilmed; consequently, the indexes in microfilm didn't always match with what was actually filmed.

A lot of the hysteria about books and newspapers "crumbling into dust" came as a result of the documentary, "Slow Fires," a slickly-produced exposé that captured the attention of the library community. This documentary, paid for in part by the National Endowment for the Humanities and the Library of Congress, is, according to Baker, "the most successful piece of library propaganda ever created."

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What's New From The Depository

by Karen Wood, Government Documents Assistant



- The 9/11 Commission Report: Final Report of the National Commission on Terrorist Attacks Upon the United States
GEN2 HV6432.7 .N39 2004
- The 9/11 Commission Report; Executive Summary
GEN2 HV6432.7 .N38 2004es
- The Broadcast Decency Enforcement Act of 2004
SUDOC Y 4.C 73/8:108-68
- Can You Say That on TV? An Examination of the FCC's Enforcement with Respect to Broadcast Indecency
SUDOC Y 4.C 73/8:108-67
- Crime Scene Investigation: A Reference for Law Enforcement
GEN2 HV8073 .C76 2004
- Forensic Examination of Digital Evidence: A Guide for Law Enforcement
VIDEO HV8079 .C65F67 2004
- ID Theft: What's It All About
GEN2 HV8073 .U5I3 2003
- ID Theft: When Bad Things Happen to Your Good Name
GEN2 HV8073 .U5F4 2003
- Property Quest [Videorecording]: A Guide for First Time Home Buyers
VIDEO HD266 .C2W37 2003
- Property Quest [Videorecording]: A Guide for First Time Renters
VIDEO KFC145 .D4C6 2003
- Report of the Select Committee on Intelligence on the U.S. Intelligence Community's Prewar Intelligence Assessments On Iraq together with Additional Views
GEN2 JK468 .I6 2004
- Safe Schools [Videorecording]: A Guide for Action
VIDEO LB3013.3 .C3
- United States Court of Appeals for the Federal Circuit: A History: 1990-2002
GEN3 KF8751 .U55 2004
- Workers' Compensation Fraud: Detection and Prevention Efforts Are Poorly Planned and Lack Accountability
CALIF CA1620 .W671
- Workplace Violence: Issues in Response
CDROM and GEN2 HF5549.5 .E43W672 2003

Of Human Turbulence: America's Ongoing Social Evolution in a Nutshell

by W. Clifford Vining

*Turning and turning in the widening gyre / The falcon cannot hear the falconer;
Things fall apart; the center cannot hold; / Mere anarchy is loosed upon the world...*

- W. B. Yeats

The Second Coming

Part II

A dislodgement of human consciousness in one area of knowledge may well cause newer ways of thinking in others. The scientific and empirical revolution initiated by Copernicus in the early 16th century proved antecedent to the religious and political revolutions that came later. If the earth was no longer the center of the universe, why should humanity continue thinking that an absolute monarchy and an absolute church ought to comprise the center of absolute social orders on earth? The human mind had taken on wings, and the human heart longing for better ways of living soon followed. Tragically, however, much of this longing translated into a desire to politically and culturally dominate -even eliminate- the opposition. Official intolerance and the power to persecute were still in vogue.¹

Indeed, various types of absolutism were proving anathema to individual and societal development. Political and theological absolutism caused immense suffering. Monarchies were clinging tenaciously to the dubious doctrine of "divine right", while religions grew increasingly intolerant of each other. Religious persecution was rampant, especially against Jews, the historical scapegoat, as well as against the new kid on the block, the Quakers.

Founded by the largely unschooled Englishman, George Fox, the Quakers were usually scorned and jailed by both Catholics and Protestants. Certainly in crown colonized New England, the Puritans, for all their focus on a positive work ethic, managed to tarnish their honor by establishing an intolerant and sometimes violent theocracy. Puritans routinely and self-righteously took land from the indigenous tribes when they didn't busy themselves by torturing and killing Quakers.² Naturally enough the Puritans were hardly alone in their sentiments against the indigenous tribes of the New World, and the penalty of death for Quakers was passed by the narrowest of margins.³ In time, the growing opposition among Puritans of capital punishment for Quakers forced the Massa-

chusetts magistrates to abolish the barbaric practice. The Indians, of course, continued to receive ill treatment from Puritans.

ROOTS OF AMERICAN INDIVIDUALISM

Puritanism's emphasis upon individual salvation through work, as well as through faith, gave prominence to the prized virtues and values of self-responsibility, self-reliance, moral accountability, and, within religiously proscribed channels, ambition, literacy and education. These were the standards and personal goals that ironically helped prompt the Puritan dissenter and outcast, Roger Williams, to establish Rhode Island in 1636 as a new colony dedicated to liberty of conscience and separation of state and church. In this effort, Williams initially received considerable help from Chief Massasoit and the Wampanoag Indians.

Chief Massasoit was the man critical to the survival of the early Pilgrims. The Pilgrims had not only "separated" from the Anglican Church, but found other Puritans less than doctrinally "pure", and therefore had separated from the Puritans as well. The bountiful harvest enjoyed and celebrated by the legendary first Thanksgiving in 1621 was a result, in part, of Massasoit's intelligence, compassion and benevolence.⁴

The story of the early separatists known today as the Pilgrims is a story of elevating heroism. It is also a story - unsurprisingly - of undignified religious and social arrogance. For instance, the indigenous Indians were expected to cease all work-related activities on Sunday upon pain of a "fine or otherwise as the matter may be circumstanced." Moreover, they were prohibited from their own forms of worship, which the Pilgrims considered as "worship to the Devil". In that same spirit, the magistrates were legally compelled "to take care of the Preaching of the Gospel amongst them". Additionally, no arms of any sort, nor boats, sails, tackling and such could be sold to Indians. Horses and colts could be sold to them but only after paying special taxes for the privilege of doing

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so, a requirement that no doubt discouraged such sales.⁵

THE BATTLE FOR A COUNTRY'S SOUL

From the outset, then, the Pilgrims and virtually all other English and European settlers, with the striking exception of the Quakers, zealously fortified themselves against any thought that Indians may have truths and practices as viable or even superior to the assumptions of Christianity, at least of a Christianity as interpreted and practiced by most Christian settlers. In the eyes of most settlers, the Indians came to be seen as morally inferior, unworthy in practice of the rights and privileges of Englishmen. The Quakers, on the other hand, regarded the Indians as much a part of God's world as anyone else in humanity, and that only God could make the final judgment as to anyone's moral worthiness. In practice this meant that strangers implicitly stood as moral equals to one another, that no one had a right to dominate, enslave or ruthlessly exploit the ignorance of another, that all trade was to be honest and honorable. In the battle for the soul of a land that would one day be known as America, the Quakers lost, along with the Indians.

A CONFLAGRATION OF RAGE

It is not difficult to imagine how the Puritanical, "lower class" treatment of Indians would come to grate against the natural human propensity for exhibiting pride in one's own race and time-honored cultural ways. As a self-empowering, emotional attribute pride is especially significant, because unless people are honored or at a minimum tolerated by members of the dominant culture, pride will undergo a metamorphosis into feelings of anger and resentment, which then may ignite into a conflagration of rage.

As a result of the festering deterioration of relations between the English settlers and the Indians, an occurrence found unfortunately even in Williams' Rhode Island, King Philip's War broke out in 1675. King Philip was the name given by settlers to Metacom, son of Chief Massasoit of Pilgrim-saving fame. The war, perhaps the bloodiest and most barbaric of all the Indian wars, would prove to be pivotal toward the evolving formation of a distinctive American identity. With numerous atrocities committed by both sides, the spirit of

cultural accommodation and reconciliation was now permanently shackled. Life in the new world had become an issue of domination, and domination without compromise.⁶

In retrospect, it seems inevitable that violent clashes between English settlers and the Indians would become the norm. Apparently, the cultural differences between the two wide groupings proved insurmountable. Perhaps the Puritans and other settlers possessed too ardent an attachment to "Christian" morality, an attachment that would not allow any theological and behavioral flexibility. Ardency seems to be a prerequisite to enthusiastic preachments, as well as the development of superiority complexes. Certainly, the Indians felt religiously belittled, to put the case mildly.

The bitter irony is that the Puritans and others for the most part came to the new world expecting peaceful and fruitful relations with the Indians. They were determined never to repeat the cruelty and barbarity of the Spanish. They had read the 16th century reports of Bishop Bartolome de las Casas. They knew of the Bishop's stirring defense of the Indians. The last thing that these good Englishmen would have expected was that they themselves would match the Spaniards, as well as the Indians, in acts of cruelty and barbarity.⁷

To be continued....

¹ See Part I of this article in the August 2004 Transcript.


² See <http://www.quaker.org/wmpenn>.

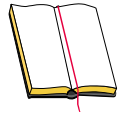
³ Despite the marriage in 1614 between Pocahontas, a Chief's daughter, to Jamestown settler John Rolfe, 17th century Virginia bore witness to considerable bloodshed between the settlers and various Algonquian tribes. See <http://www.u-s-history.com> and <http://countrystudies.us>. See also John D. Cushing, editor, *Colony Laws of Virginia: Vol. 1:1619-1640 and Vol. 2:1642-1660*, at GEN3 KF209.C8 no. 13.

⁴ See http://www.publicbookshelf.org/public_html, <http://www.farnsworth.org.uk/quakers.htm>, <http://inphone.com/seahome>, and <http://famousamericans.net>.

⁵ See John D. Cushing, editor, *The Laws of the Pilgrims: A Facsimile Edition of The Book of the General Laws of the Inhabitants of the Jurisdiction of New Plimouth. 1672 & 1685*, at GEN3 KF209.C8 no. 4a.

⁶ See Jill Lepore's, *The Name of War: King's Philip's War and the Origins of American Identity*, Vintage Books, New York, 1999. Unfortunately, our library does not have a copy of this book. The Newport Beach Public Library has a copy at 973.24 LEPORE.

⁷ See Helen Rand Parish, *Las Casas as a Bishop*, Library of Congress, Washington, 1980 at GEN2 E 125.C4P35. 



RELIGION & LAW

by John Patrick Quigley



Religion continues to be an important component of our society in general and of law in particular. It not only historically formed the basis for much of today's law, but provides the setting for current conflicts at home and abroad.

LAW IN EARLY RELIGION

Our most recent book on this subject is *The Genesis of Justice: Ten Stories of Biblical Injustice that Led to the Ten Commandments and Modern Law*, GEN2 BS1235.6.J8D47 2000. A more scholarly discussion of the evolution of biblical law is in *Law and Narrative in the Bible: the Evidence of the Deuteronomic Laws and the Decalogue*, GEN2 BS1181.I7.C37 1985. Discussion of some New Testament material is included in *The Holy Bible and the Law*, GEN4 KBM.E37 (1962). Finally, we have discussion of a proposed biblical basis for illegal activity in *Exodus and Revolution*, GEN2 BS680.E9W35 1985.

The extent to which biblical law was derived from older sources is discussed in *The Hammurabi Code, and the Sinaitic Legislation, with a Complete Translation of the Great Babylonian Inscription Discovered at Susa*, GEN4 KL2212.H35 1971. See Chapter VI: "The Law of Moses", and Appendix B: "Genesis XIV"

JEWISH LAW

Israel Law Review, GEN4 K9.S68, is a periodical with articles that are both modern and historical. General books include *An Introduction to the History and Sources of Jewish Law*, GEN2 BM520.5.I58x 1996, *Jewish Jurisprudence: Its Sources and Modern Application*, GEN4 KMB.Q75 (2 volumes, 1980 & 1986), *Studies in Jewish Jurisprudence*, GEN4 KMK440.S78 (3 volumes, 1971 & 1976), and *Fundamental Laws of the State of Israel*, GEN4 KMK120.I5 1961.

Specific applications are given in *Business Ethics in Jewish Law*, GEN2 BM538.B8Z5 (1983), *Jewish Law of Divorce, According to Bible and Talmud with some Reference to Its Development in Post-Talmudic Times*, GEN4 KBM.A4 (1968), and *The Main Institutions of Jewish Law*, GEN4 KBM.H4 (1965 & 1967: Property & Obligations).

ISLAMIC LAW

UCLA Journal of Islamic and Near Eastern Law, GEN4 K25.C554, is a new periodical. Recent books include *Speaking in God's Name: Islamic Law, Authority and Women*, GEN4 KBL.A26 2001, and *American Jihad: the Terrorists*

Living Among Us, GEN2 HV6432.E44 2002. Older books include *Studies in Islamic Law: Classical and Contemporary Application*, GEN4 KBL.L27F67 1999, *A History of Islamic Law*, GEN4 KBL.C69H5, and *The Meaning of the Glorious Koran: An Explanatory Translation*, GEN2 BP109.P5 1953. For modern law, see *Arab Commercial Law: Principles and Perspectives*, GEN4 KMC242.A6C66 2002, *The Law of Business Contracts in the Arab World: a Theoretical and Practical Comparative Analysis (with particular reference to modern legislation)*, GEN4 KMC247.C6613 1996, and *Islamic Marriage and Divorce Laws of the Arab World*, GEN4 KMC160.E4 1996.

CHRISTIAN LAW

We don't often think in terms of "Christian Law", but Christianity has, in the past, had a significant impact on our law. See, for example: "The Secularization of Equity: Ancient Religious Origins, Feudal Christian Influences, and Medieval Authoritarian Impacts on the Evolution of Legal Equitable Remedies," 26 *Capital University Law Review* 483-539 (1997), GEN4 K3.A67. Also see *Canon Law and English Common Law: Seldon Society Lecture*, GEN5 KD456.S4 1983L, which discusses the medieval struggle between the ecclesiastical courts of the church and the common law courts of the king.

AMERICA'S SEPERATION OF CHURCH & STATE

A current case on the U.S. Supreme Court's docket (03-1693) is defendant's appeal of *American Civil Liberties Union of Kentucky v. McCreary County, Kentucky*, 354 F3d 438 (2002), GEN3 KF105.F43. Defendant had posted the Ten Commandments in the Courthouse. After suit, the county added secular documents, most of which referred to religious themes. After an adverse judgment, the Star Spangled Banner and other documents were added. The district court was not impressed and ordered the displays removed.

Closer to home, we have the recent controversy over the Los Angeles County Seal. The County Supervisors voted to remove a tiny cross on the seal, which mostly consists of the Greek Goddess, Pomona (<http://lacounty.info/seal.htm>). This was


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in response to threat of a lawsuit by the ACLU, which apparently scours the nation for anything which might lead people to believe that religion has played a role in our history.

A recent book, *The Clash of Orthodoxies: Law, Religion, and Morality in Crisis*, GEN2 BL65.L33G46 2001, argues that those wishing to expunge religion from our culture are sometimes every bit as fanatical as the most fervent believers. The resulting frequent conflicts have left the law in an unsettled and changing state.

The First Amendment to the U.S. Constitution begins with: "Congress shall make no law respecting an establishment of religion" In *Emerson v. Board of Education of the Township of Ewing et al*, 330 U.S. 1 (1947) GEN3 KF101.A2U5, all Justices of the U.S. Supreme Court agreed that: "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable." That liberal view is criticized in *Separation of Church and State: Historical Fact and Current Fiction*, GEN3 KF4783.C67. Later "transitory" rulings are critiqued in *Religion, State and the Burger Court*, GEN3 KF4783.P46 1984. The last major case is *Zelman v. Simmons-Harris*, 536 U.S. 639 (2002), GEN3 KF101.A2U5. A divided (5-4) Supreme Court approved a program to aid a failed Cleveland school district, which gave tutorial aid, or tuition vouchers for parents wishing to transfer their children to adjacent public schools or private schools, including those operated by churches. I don't know what this has to do with Congress establishing a religion, but see the May, 2003, *Transcript* article: "The Definitive Word on School Vouchers – Maybel," www.oc.ca.gov/lawlib/Trans5-03.pdf

The First Amendment also enjoins Congress from prohibiting the free exercise of religion, which is discussed in *Judging Jehovah's Witnesses: Religious Persecution and the Dawn of the Rights Revolution*, GEN2 BX8525.7.P48 2000.

Our most recent book discussing this area of the law is *The State and Religion in a Nutshell*, GEN3 4865.Z9B47 2004. For cases and other materials, also see *The Constitution and Religion: Leading Supreme Court Cases on Church and State*, GEN3 KF4865.A7C66 1999, and *Constitutional Debates on Freedom of Religion: A Documentary History*, GEN3 KF4783.C66 1999. 

LOOKING AT THE WEB

by Mora Prestinary, Reference Librarian



If you're interested in reading online some of the cases mentioned in the article "Religion and Law", here are some web sites :

- *American Civil Liberties Union of Kentucky v. McCreary County, Kentucky* (2002)
http://www.belcherfoundation.org/aclu_v_mercer_county.htm
- *Zelman v. Simmons-Harris* (2002)
<http://supct.law.cornell.edu/supct/html/00-1751.ZS.html>
- *Emerson v. Board of Education of the township of Ewing* (1947)
<http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=us&navby=case&vol=330&invol=1>
- *Americans United for Separation of Church and State* is a religious liberty watchdog group based in Washington, D.C. Founded in 1947, the organization educates Americans about the importance of church-state separation in safeguarding religious freedom.
<http://www.au.org/site/PageServer>

November is *National American Indian Heritage Month*. Check these websites for more information :

<http://nativetelecom.org/links/moreorgs.html>
and the ABA web site *Raising the Bar* <http://www.abanet.org/publiced/raisingthebar.html>




Ask a Librarian

Question of the Quarter

by Mora Prestinary, Reference Librarian

Q: Can you tell me where I can look for laws pertaining to engagement rings? My ex-fiance will not return the engagement ring.

A: The California Civil Code section 1590 says: "Where either party to a contemplated marriage in this State makes a gift of money or property to the other on the basis or assumption that the marriage will take place, in the event that the donee refuses to enter into the marriage as contemplated or that it is given up by mutual consent, the donor may recover such gift or such part of its value as may, under all of the circumstances of the case, be found by a court or jury to be just." 

Its premise is that, because libraries are “bursting at the seams” with crumbling books, massive preservation via microfilming must take place before it’s too late. “Slow fires, triggered by the acids in paper, are spreading through research libraries, transforming book and journal collections in piles of paper fragments,” according to a briefing paper written by the Association of Research Libraries.

Acid in paper wasn’t always a concern. Prior to the mid-1800’s, newspapers were printed on paper using cotton rag fiber. Production of rag paper was expensive. In a shocking chapter called “Virgin Mummies,” Baker described how mummies were brought from Egypt and their wrappings were used in some of the early days in news printing in America. As the nineteenth century progressed, printers started using pulp paper which, because of its acidity, doesn’t last as long as the rag paper. Acidity in paper continues to be a problem. Storing books at lower humidity, Baker writes, is possibly a better and far cheaper way of extending their lives than cutting them up to take pictures of them.

The marketing of the brittle book crisis resulted in tests being devised to determine whether or not a book was brittle and therefore unusable. The most widely used test was the double-fold method. This was done by taking the lower right corner of a book, folding it towards you and then away from you; this constituted one double fold. At Cornell and Berkeley, a brittle book is one that doesn’t withstand one double fold. The Library of Congress uses three half folds. These so called “brittle books” are then judged “unusable” and are often candidates either for withdrawal or microfilming.

Libraries started purchasing microfilming equipment on a massive scale and guillotining their books in order to film them, thanks to lobbyists efforts, the film “Slow Burn,” and these double fold tests. They were giving large grants for these projects. Baker sounds a bit like Michael Moore when he describes it almost as a conspiracy by libraries to qualify for and receive grant money: he claims that libraries didn’t even keep records of how many books were being “destroyed to preserve” by these methods. He writes that “preservation photocopying” would be a better answer: these brittle books should be photocopied instead, with a bound copy going on the shelf, and a

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“LAWYERS DO IT IN THEIR BRIEFS”*

by Margaret Rogers, Cataloging Technician

The Orange County Public Law Library has BRIEFS!

A brief is a written legal argument, usually in a format prescribed by the courts, stating the legal reasons for the suit based on statutes, regulations, case precedents, legal texts, and reasoning applied to facts in the particular situation. A brief is submitted to lay out the argument for various petitions and motions before the court, to counter the arguments of opposing lawyers, and to provide the judge or judges with reasons to rule in favor of the party represented by the brief writer. On appeals and certain other major arguments, the brief is bound with color-coded covers stipulated in state and/or federal court rules.

The Library has the following briefs in microfiche:

United States Supreme Court records and briefs [microform], 1950-present, FICHE KF8733.5 .U5

United States Court of Appeals for the 9th Circuit [microform], 1985-1988 (Discontinued by publisher), FICHE KF8733.3 .U5

California Supreme Court briefs [microform], 1960-1998, through 12C4th, FICHE KFC45.9

California Appellate Court briefs [microform], 1969-1999, through 46CA4th, FICHE KFC48.9

California Supreme and Courts of Appeal briefs [microform], series I (1895-1935), FICHE KFC47.9 .C34

California Supreme and Courts of Appeal briefs [microform], 1996-2002, FICHE KFC47.9 .C35. The indexes can be found on the stand alone computer station (ask at the Reference Desk) and for a printed copy see the binder on top of the half stack in the Microform Room (MICRO KFC47.9 .C35).

Some other interesting titles regarding briefs are as follows:

A union list of appellate court records and briefs : federal and state / Michael Whiteman & Peter Scott Campbell, GEN3 KF105.9 .W49 1999;

The briefs of the American Revolution : constitutional arguments between Thomas Hutchinson, Governor of Massachusetts Bay, and James Bowdoin for the Council and John Adams for the House of Representatives, GEN2 J87 .M417 1773a;

In the matter of Karen Quinlan : the complete legal briefs, court proceedings, and decision in the Superior Court of New Jersey, GEN3 KF228 .Q55151;

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master copy going into storage. He feels that this is faster and cheaper than microfilming. Above all—never throw out the originals, is Baker’s mantra.

This book was written in 2001 and today, the Library of Congress’s website says, “it should be emphasized that digitization, for a wide variety of technical programs, is not generally accepted as a preservation technique.” Their website also acknowledges that with only a few exceptions, newspapers available in electronic form do not always include classified ads, legal and death notices, photographs and advertising sections, and other local features historians and researchers find so important.

“Double Fold” concludes with some very sobering thoughts for lovers of books and libraries: Baker writes that “a rough, lowball guess, of thirty nine million dollars’ worth of originals left our nations’ libraries, thanks to federal largesse [by funding these projects]. It’s as if the National Park Service felled vast tracts of pointed firs and replaced them with plastic Christmas trees.” Sobering thoughts, indeed.



On Display

Our winter display features the Near East, with books that discuss the influence that Near Eastern religions have had on law.

Lawyers Do it in Their Briefs
(Continued from page 7)

Briefs on the law of insurance / Roger W. Cooley, 2d ed. (1927-1932), GEN3 KF1164 .C6 2ed.;

Chicago conspiracy contempt briefs, GEN3 KF8733.5 .D45;

Briefs of leading cases in corrections / Rolando V. del Carmen, GEN3 KF9728 .A7D45 2002;

Cases in the Court of Appeals of the state of New-York [microform] : containing a statement of each case argued in the court, commencing with its organization : the briefs and points of counsel therein, the decision of the Court, and the votes of the judges upon the respective decisions : with notes and references / Nathan Howard, Jr., FICHE KFN5045 .A4H6.

* Credit for the title goes to Transcript author John Quigley

OCPLL will be closed for the following Court Holidays

November 25 & 26, 2004 Thanksgiving Holiday

December 24 & 25, Christmas Holiday

December 31 & January 1, New Years

January 17, Martin Luther King Jr.’s Birthday

February 11, Lincoln’s Birthday

February 21, Presidents’ Day

Regular Library Hours

Monday-Thursday 8 am-8 pm

Friday 8 am-6 pm

Saturday 9 am-6 pm

Closed Sundays and Court Holidays

**The Orange County Public Law Library
derives its income from a portion of the filing fees in
civil cases heard in the Superior Courts of Orange
County, rather than from general tax funds.**

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